



THE CONVERTED CATHOLIC MAGAZINE

— . . . —
PRICE OF A NEW WORLD

WHY SHOULD PRIESTS BE EXEMPT
FROM CIVIL LAW?

THE CATHOLIC CHURCH IN
HITLER'S 'MEIN KAMPF'

CATHOLIC CHURCH MAKES USE
OF THE USO

THE FLYING HOUSE OF LORETO

— . . . —
October, 1942

229 WEST 48TH ST.
NEW YORK CITY

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxvii:32.

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COMPLETE TABLE OF CONTENTS

	Page
The Price of a New World.....	197
Editorial Notes and Comments.....	198
Hitler and the Catholic Church.....	198
For Humanity	198
Dangerous Decision	199
What of Spain?.....	200
Still Going Strong.....	200
Vichy-Vatican Bund	200
The Catholic Church in Hitler's "Mein Kampf".....	202
Catholic Lobby in Washington.....	207
Wherein We Rejoice and Are Comforted.....	208
The Flying House of Loreto.....	210
Why Should Priests Be Exempt from Civil Law?.....	214
On the Lookout.....	216
Catholic Rexism Revived.....	219
A Statement Concerning the U S O.....	221
About Books	222
Christ's Mission Notes.....	223
The Editor's Mailbag.....	223

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The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. III (New Series)

October, 1942

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THE PRICE OF A NEW WORLD

ANY REFORMATION or new way of life visioned as a result of victory after this war must first consider human nature. Few will deny that the nature of man is corrupt. Without faith, it is "a lost lump," as Martin Luther called it. Even though spiritually redeemed by Christ, its corrupting influence breaks through in men's lust for wealth and power.

The spiritual redemption of the human race was universally achieved by Christ. Economic and social salvation hinges on this; but it can come about only by individual acceptance of Christ's redemption by which man is sanctified through a new creation in Christ. This re-making of the inner man cannot be done by any man-made "ism" foisted upon the masses. The social and economic welfare of mankind can no more be brought about by regimentation than its spiritual salvation can be effected by the goose-stepping methods of Roman Catholicism.

Economic and social betterment must come. For large masses of people it is almost a necessity to spiritual betterment. "Even to be holy," says Paschal, "a man needs a certain minimum of this world's goods." But each of the various economic plans—Nazi-fascist, communist, technocratic—which seeks to **force** on men a new world order by regimentation is doomed to failure from the very start, for it overlooks the corruption of human nature and its need of spiritual rebirth.

This is based not on prejudice or theory but on historical fact. In the countries of Europe that were spiritually reborn through Luther's reassertion of Evangelical Christianity, a new order of freedom, tolerance and progress came into being. On the other hand, the countries that refused this spiritual redemption became stagnated until they corrupted into fascism.

Our duty is now to save the world from the cancer of fascism and proceed from there to the individual sanctification of mankind through the Gospel teaching of salvation. Only in this way can man be saved, either here or hereafter.

EDITORIAL NOTES AND COMMENTS

HITLER AND THE CATHOLIC CHURCH

ALLEGED PERSECUTION of the Catholic church in Nazi Germany is essentially nothing more than the exclusion of the German Catholic people as a group from political activity within the Reich. This has necessitated a repression of the Catholic press and Catholic social agencies that were springboards of church politics. It has left intact the spiritual and religious functions of the church in Germany. This is just what Hitler planned. As he stated in *Mein Kampf*, his aim in removing local Catholic church groups from the political arena was for the church's benefit, that is, to strengthen it in its own proper sphere.

This stopping of democratic political activity within the German Catholic church has greatly strengthened the political tie-up between Hitler and the Vatican, giving the latter full and exclusive power to deal *directly* with the Reich without needing to compromise with liberal, political elements of the church in Germany.

The Jesuits and Pius XI, their former student and protégé, heartily agreed with Hitler's plan as a death blow to liberalism within the church and a centralization of political power exclusively in Rome. They cooperated with Hitler by dissolving the highly-organized Catholic *Center Party* contrary to the demands of the German bishops. They stood by while Hitler pursued and liquidated Catholic liberals. Nor did they make any effective condemnation of the murder of Klausener, political leader of the Catholic

Center Party, of Von Schleicher, or of Arnold Probst, head of the German Catholic youth organization, in the Nazi blood purge of June 30, 1934.

We strongly recommend a careful reading of Hitler's own studied planning to bring this about, as set down in the selected quotations from his *Mein Kampf* in this issue of our magazine.



FOR HUMANITY

THREE large pages of small type in the Annual Report of the Federation of Protestant Welfare Agencies of New York are required merely to list the names of the philanthropic and social organizations and institutions which are member units of the Federation.

There are 155 of them, covering the entire field of Protestant welfare work in Greater New York.

Fifty-five institutions cared for 7,446 children last year—orphans, blind or crippled children, "problem" children and victims of broken homes.

Thirty-eight agencies are devoted to 'teen-age youth, providing homes, settlements, recreation centers and schools.

There are seventeen hospitals and asylums for convalescents, for adult cripples and for incurables, and thirty-three homes for deserving and dependent old folk.

In addition, sixteen "general welfare" agencies maintain service centers, sheltered workshops and seamen's institutes.

In financial terms, these agencies re-

ceive and disburse more than \$20,000,000 a year in the interests of humanity, not including some \$3,000,000 which the churches spend on welfare work within their communions.

The summary shows how extensive and how important to the community welfare as a whole the Protestant organization is.



DAINGEROUS DECISION

EVERYONE will agree that it would be no violation of religious liberty to deny freedom to any sect that would preach and propagate doctrines, for instance, directly inimical to public morality or the welfare of the state. Religion itself would be seriously impaired by such an abuse of religious freedom.

No such possibility, however, was involved in the 5-to-4 decision of the U. S. Supreme Court early in June, which ruled that religious freedom, as well as free speech and a free press, can be limited "to times, places and methods . . . not at odds with the preservation of peace and good order." This ominous ruling was specifically directed against Jehovah Witnesses by upholding the power of local authorities to oblige them to pay a license tax to distribute their leaflets. In principle it affects the whole structure of religious freedom.

It is encouraging to note, however, that four different opinions were rendered in the case, and that three of the four dissenting Justices acknowledged that they had "wrongly decided" against the same Jehovah Witnesses in a flag-saluting case in 1940. Chief Justice Harlan F. Stone, consistent up-

holder of traditional American freedoms, who was the sole dissenter in the 1940 case, vigorously assailed the majority decision in this case. He likened it to "the stamp taxes which so successfully curtailed the dissemination of ideas by the 18th-century newspapers and pamphleteers, and which were a moving cause of the American Revolution." Pointedly he declared: "A way has been found for the effective suppression of speech and press and religion, despite constitutional guarantees."

It is also worth noting that Justice Frank Murphy (a member of the Roman Catholic church which the Witnesses attack) voted against the majority ruling, and held that "the taxes prohibit or seriously hinder the distribution of . . . religious literature . . . Use may again be made of such taxes," he continued, "to suppress the unpalatable views of religious minorities. Freedom of speech and of the press cannot and must not mean freedom only for those who can distribute their broadsides without charge."

Spokesmen for the larger religious denominations have hesitated to express their views on the case, since the religious doctrines of Jehovah Witnesses and their attacks upon all organized churches have caused them grave concern. Secular newspapers, on the other hand, were frankly opposed to the decision. Indeed it would be fatal for all of us did we not agree with the editorial comment in the *New York Times* which said in part: "If those of us who belong to the larger groups do not defend the rights of persons with whom we do not agree, and whom we may actually detest, we are confessing that we hold our own rights on suf-

france, or by our numbers, or by our political or other power."



WHAT OF SPAIN?

IT ILL BECOMES the Jesuit magazine *America* to protest against "a group of Protestant clergymen who have so blinded themselves to our national interests as to sign a manifesto demanding that the United States declare war on Spain." In proof of nothing it goes on to point out the "distinguished American, Professor Carlton Hayes," recently sent as our new Ambassador to Spain to appease the Franco fascists.

No doubt the Jesuits smiled complacently when Franco made his insulting declaration on July 16, the sixth anniversary of his rebellion against the democratic government of Spain. On that occasion he expressed renewed determination to rule Spain through a "totalitarian *cortes*" and bitterly assailed democracy. Our new ambassador to Spain was doubtless present, but there is nothing to show that he made any protest against Franco's denunciation of the very principles that American soldiers are spilling their blood to vindicate.



STILL GOING STRONG

BROOKLYN, best known as the home of the Dodgers, is also known by New Yorkers as the "Borough of Churches." Proof that Protestantism is still strong in Brooklyn is had in its annual parade of the Bible and Sunday School Union.

This year, the 113th anniversary of the event, 100,000 men, women and

children marched in the parade despite inclement weather. It is one of the oldest religious traditions of Brooklyn and is regarded as a symbol of united Protestant action, representing, as it does, 320 churches and Sunday schools. The theme this year, spread on hundreds of banners, was "Christ, the Light of the World."

Such an event hardly supports the repeated accusations against Protestantism that it is no longer alive and that America is a Godless country.



VICHY-VATICAN BUND

INTIMATE cooperation between Marshal Pétain and the pope in the common program for a clerico-fascist France was again brought to light by a *United Press* dispatch from Vichy on August 1. It tells of a public luncheon attended by Pétain and the papal nuncio, Archbishop Valerio Valeri. Speaking of the problem of French Jews, who just at that time were being herded together for exile, Pétain remarked that it was an unpleasant task, then added: "However, I have one consolation—the Pope understands and approves my attitude."

Archbishop Valeri, realizing that the disclosure, in the presence of foreign reporters, would reveal to democratic countries the church's real policy, attempted to cover up for the pope. He also arranged for a private audience with Pétain for the following day. No doubt he used this interview to express the pope's alarm over Pétain's lack of discretion. He also attempted to save face for Pius XII by registering in his name an official protest against the cruel way in which the Jews of France were being herded together.

No one is foolish enough to think that

Pétain was suffering delusions when he spoke of the pope's explicit approval of his attitude toward the Jews. It is widely known that the Vatican hails the present fascist rule in Vichy as the rebirth of Catholic France. This is what *The Catholic International* magazine of June 1942 meant when it said: "Isn't it all glorious? France has lost her navy and regained her soul!"

Following their usual pro-Catholic prejudices, most newspapers censored the United Press dispatch referred to above. They distorted all the essential facts until they put a new meaning on the whole event and headlined it, "Pope Comes to Aid of Jews in France."

There is nothing to show that the Vichy government took the papal protest seriously. Nor is there anything to prove that it was meant to be serious. Rome is an old hand at diplomatic trickery. Obviously the papal protest was for foreign consumption. No mention of it was made in Axis countries, where the pope's approval of Pétain's anti-Semitism would receive all the emphasis. In this way the Vatican plays in with Hitler but is able to appear like an angel of mercy to our democratic peoples, thanks to the servility of the press.



BOLIVIAN BISHOP WARNED ON POLITICS

A DISPATCH to the San Francisco *Chronicle* from La Paz, Bolivia, on April 30, 1942, reported that Eduardo A. Matienzo, Minister of Foreign Relations and Religion, had "admonished Msgr. Tomas Aspe, Bishop of Cochabamba, for carrying on what was described as an active political campaign in behalf of Catholic candidates for seats in the Chamber of Deputies."

PRIEST-SPIES INVADE AMERICA

LA PRENSA, Spanish-language newspaper of New York, in its July 29th issue carried the following United Press report of the same date from Havana, Cuba:

"Three Spanish Dominican priests who arrived last week on the Spanish boat 'Marqués de Comillas' were taken into custody and turned over to a special court when the police discovered a quantity of documents and photographs of Hitler and Franco in their baggage, it was revealed officially today.

Among the effects there were pamphlets that declared that if Germany wins the war, Spain will recover various American territories, including Cuba, the police reveal.

Other passengers who also arrived on board the same boat told the police that during the voyage the Dominican priests wore sport shirts displaying the emblem of the Falange. When the passengers protested to the captain about it, they were told that the boat was Spanish territory.

The priests in custody are: Manuel García, Manuel Meruelo and Angel Fernández."

Note that these priests disguised themselves as laymen in order to carry on their fascist activities. This usually enables the church to appear uninvolved in Fascist plots.

The New York *Times* and other large dailies suppressed this United Press dispatch.

FOR \$1.00 WE WILL MAIL BACK COPIES OF THE CONVERTED CATHOLIC TO TWELVE OF YOUR FRIENDS AND ACQUAINTANCES.

THE CATHOLIC CHURCH IN HITLER'S "MEIN KAMPF"

By L. H. LEHMANN

MEIN KAMPF, the bible and master plan of Nazism, lays bare the secrets and designs of Hitler's mind. In it the Fuehrer has traced his deepest convictions and principles. Those who first scoffed at it as an impossible delusion have been dumbfounded to see how literally it has been turned into reality.

Unfortunately for the facts of the case, a constant barrage of Catholic propaganda in the commercial press has stunned the American public into believing that Hitler despises the Catholic church and is plotting its ruin.

From the very beginning, THE CONVERTED CATHOLIC MAGAZINE has pointed out that Hitler and the Roman Catholic church agree on the basic principles of fascism and the necessity of ridding national branches of the church of all liberal political elements. Pius XI cleared the way for Hitler's abolishment of democratic government by dissolving the powerful Catholic *Center Party* in Germany. It should also be noted that, behind the later flimflam of Hitler-Vatican rifts, the present pope has at all times refused to condemn Hitler, much less excommunicate him from the church or renounce the Nazi concordat which he himself negotiated with Hitler when he was papal nuncio to Berlin.

Fritz Thyssen, Catholic steel tycoon, in his book, *I Paid Hitler*,* makes the admission that, together with other big industrialists of the Catholic Rhineland, he poured millions of dollars into

Hitler's coffers with the understanding that Hitler would prepare the way for a confederation of countries under a Catholic monarch—a modern version of the Holy Roman empire.

In 1933 the Vatican was the first sovereign State to put the stamp of approval on Hitler by entering into a solemn agreement with him right after he established a dictatorship that shocked the sensibilities of the world.

Hitler established his Nazi party in Munich, the most Catholic city in Germany. Goebbels, Himmler, Roehm, Von Papen, Seyss-Inquart, Buerckel and other pillars of Nazism are Roman Catholics, and are openly listed as such in the official *Wer Ist's* (Who's Who) of Germany. Of Hitler's intense admiration for the Catholic church, of which he is an acknowledged member in good standing (and also listed as such in *Wer Ist's*), there can be no reasonable doubt. Apart from Hitler's own statements on the Catholic church, there is a footnote on page 365 of Hitler's *Mein Kampf* which says: "Rauschning (cf. his *Revolution des Nihilismus*) has pointed out Hitler's deep respect for the Catholic Church and in particular for the Society of Jesus" (i.e. the Jesuits).

Hitler's enthusiasm for the Roman Catholic church, his sympathy for its aims and world-outlook, his admiration for its principles and plan of organization are reflected throughout *Mein Kampf*. He does not devote a mere chapter to the Roman church as if it were something alien to his ideology; on the contrary, he interweaves it with

* Reviewed in THE CONVERTED CATHOLIC MAGAZINE for May 1942, p. 138.

almost every one of his main analyses and principles.

The best that can be done here is to place as many of these excerpts from *Mein Kampf* as space will permit under important subject headings to which they belong. These will include: Hitler's *Early Catholic Influence*; his *Admiration of the Church's Organization*; *Religious Intolerance*; *Clerical Celibacy*; *Anti-Semitism*; *Church-State Relations*, and *Ultramontaniam*.

All quotations are from the definitive and unexpurgated English edition published by Reynal & Hitchcock:

EARLY CATHOLIC INFLUENCE

No student of psychology needs to be told of the power of childhood influences in the forming of one's life pattern. The youthful mind of Hitler, with its natural flair for mysticism and art, was deeply and favorably impressed and molded by the ritual and pageantry of the Catholic church. His admiration of the church helped shape his personal ideal of dictatorial power; in early youth he found its perfect embodiment in the monastery abbot, elected for life, with unlimited and uncontested powers. Thus he says (p. 7):

"Inasmuch as I received singing lessons in my spare time in the choir of the Lambach Convent [Monastery], I repeatedly had an excellent opportunity of intoxicating myself with the solemn splendor of the magnificent church festivals.

"It was perfectly natural to me that the position of abbot appeared to me to be the highest ideal obtainable, just as that of being village pastor had appealed to my father."

Again he says (p. 711):

"In the evening, however, they [the people] succumb more easily to the dominating force of a stronger will. . . . The same purpose serves also the artificially created and yet mysterious dusk of the Catholic churches, the burning candles, incense, censers, etc."

ADMIRATION OF THE CHURCH'S ORGANIZATION

Hitler discounts individual failures within the Catholic church and is impressed by the soundness and success of its organization as a whole. In his eyes the greatest crime of which a priest or bishop can be guilty is activity in the formation of *liberal political parties* to act independently of centralized Vatican control. He has acted severely against some of the Catholic clergy, in Germany and occupied countries, who persisted in encouraging independent political action after Pope Pius XI had disbanded the Catholic Center Party and the Bavarian Popular Party. Nor did he spare such a high dignity of the church as Cardinal Faulhaber.

The following excerpts will suffice on this point:

"It would be unjust to make religion as such or even the Church responsible for the mistakes of various individuals. One should compare the visible greatness of the organization with the average faultiness of men in general, and one will have to admit that the proportion between good and bad is here perhaps better than anywhere else.

"Even among the priests there are certainly such to whom their sacred office is only the instrument for the gratification of their political ambition, and who, in the political fight, forget in a more than deplorable manner that they should be the guardians of a higher truth and not the promoters of lies and calumnies—but such an unworthy individual is outweighed, on the other hand, by a thousand and more honest pastors, most faithfully devoted to their mission, who stand out like little islands in a communal swamp in our mendacious and demoralizing time." (p. 149)

"He who believes he may arrive at a religious reformation by the roundabout way of a political organization, only shows that he really has not the slightest idea of the way in which religious conceptions or even dogmas originate and their effect upon the Church." (p. 147)

His ideal organization is similar to that of the Catholic church whose un-

democratic head is supreme and absolute, and who, after having been once chosen, cannot be replaced:

"The young movement, according to its structure and its inner organization, is anti-parliamentarian; that means, in general, and in its inner construction, it rejects a principle of a decision by the majority, by which the leader is degraded to the position of the executive of the will and opinion of others. The movement, in small things as well as in big things, represents the principle of a Germanic democracy: *choice of the leader, but absolute authority of the latter.*" (p. 478)

RELIGIOUS INTOLERANCE

The essence of the Catholic church consists in its absolute authority, its claim to be the one and only religion, its fanatic self-assurance, its demand of blind obedience, its dogmatic intoler-

ance, its refusal to compromise even with science. Each of these qualities Hitler noted and admired as the secret of success. He later paid them that sincerest form of flattery, imitation: he made them the framework of his Nazi party and government.

Among the many repetitious passages in which he stresses this, the following will suffice:

"If religious doctrine and faith are really meant to seize the great masses, then the absolute authority of the contents of this faith is the basis of all effectiveness." (p. 365)

"The greatness of every powerful organization as the incorporation of an idea in this world, is rooted in the religious fanaticism with which it intolerably enforces itself against everything else, fanatically convinced of its own right." (p. 487)



Reichsfuehrer Hitler greets the Rt. Rev. Magr. Joseph Tiso, Slovakian Chief of State, Papal Chamberlain and Roman Catholic priest, at Hitler's field headquarters on the Eastern Front, October, 1941.

"The greatness of Christianity was not rooted in its attempted negotiations of compromise with perhaps similarly constructed philosophical opinions of the old world, but in the inexorably fanatical preaching and representation of its own doctrine." (p: 487)

"The future of a movement is conditioned by the fanaticism, even more the intolerance, with which its adherents present it as the only right one, and enforce it in the face of other formations of a similar kind." (p. 485)

"Here, too, one can learn from the Catholic Church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its resistibility does not lie in a more or less great adjustment to the scientific results of the moment, which in reality are always changing, but rather in a strict adherence to dogmas, once laid down, which alone give the entire structure the character of creed.

"Today, therefore, the Catholic Church stands firmer than ever. One can prophesy that in the same measure in which appearances flee, the Church itself, as the resting pole in the flight of appearances, will gain more and more blind adherents." (page 882)

CLERICAL CELIBACY

The Catholic church, in its shrewd, far-sighted planning, finds organizational strength and renewed vigor in the forced celibacy of its clergy and of its many active and contemplative orders of monks and nuns. The resulting sacrifice of individualism and personal morality is counted a small price to pay for a practice that strengthens the organizational structure of the church as a whole, and which rids it of many dependants, obligations and responsibilities.

Hitler, too, is an advocate of the principle that "the end justifies the means," and is superlative in his admiration of this ruthless practice *because it is suc-*

cessful. He says (p. 643):

"Here the Catholic Church can be looked upon as a model example. In the celibacy of its priests roots the compulsion to draw the future generation of the clergy, instead of from its own ranks, again and again from the broad masses of the people. But this particular significance of celibacy is not recognized by most people. It is the origin of the incredibly vigorous power that inhabits this age-old institution. This gigantic host of clerical dignitaries, by uninterruptedly supplementing itself from the lowest layers of the nations, preserves not only its instinctive bond with the people's world of sentiment, but it also assures itself of a sum of energy and active force which in such a form will forever be present only in the broad masses of the people. From this results the astounding youthfulness of this giant organism, its spiritual pliability and its steel-like will power."

He also glorifies the basic principle of Jesuit education, the training of the will:

"Of highest importance is the training of will power and determination, as well as the cultivation of joy in taking responsibility." (p. 623)



Hitler greets Serrano Suñer, Chief of the Spanish Falange and Head of the Superior Council of Spanish Religious Missions Abroad.

ANTI-SEMITISM

Before Hitler came to Vienna and made contact with the Catholic anti-Semitic leader, Dr. Karl Lueger, Mayor of Vienna, he knew nothing of organized anti-Semitism. He says (p. 67):

"I had no idea at all that organized hostility against the Jews existed."

Editor's footnote in reference to the above on page 69 says:

"Hitler did not, therefore, share the prevailing Catholic feeling that Jewish intellectuals and journalists were undermining the rights of the Church. He was a 'liberal' in the sense that he, though born a Catholic, refused to commit himself seriously to one side of a religious discussion."

He soon learned to admire and imitate this Catholic leader, a protégé of the Vatican, who knew the political value and mob-appeal of anti-Semitism:

"At any rate and because of this, I gradually learned to know the man and the movement who ruled Vienna's destiny: Doktor Karl Lueger and the Christian Socialist Party." (p. 71)

Editor's footnote to this says:

"Karl Lueger (1844-1910) founded the Christian-Social Party (to which Dr. Engelbert Dollfuss and Dr. Kurt von Schuschnigg belonged) on the basis of a program that combined a good deal of progressive municipal legislation and a shrewd awareness of the political values latent in popular anti-Semitism. . . Cardinal Rampolla, then Papal Secretary of State, held a protecting hand over Lueger. . ."

Hitler says further of Lueger (p. 128):

"His infinitely clever policy towards the Catholic church won for him in a short time the younger clergy to such an extent that the old Clerical Party was either forced to leave the battlefield or, more wisely still, to join the new party in order thus slowly to regain one position after another."

He makes it clear that Protestantism, unlike Catholicism, is opposed to anti-Semitism and lacks in general the re-

ligious intolerance he idolizes. He says:

"Thus Protestantism will always interest itself in the promotion of all things German as such, whenever it is a matter of inner purity or increasing national sentiment—the defense of German life, the German language and German liberty,—as all this is also rooted firmly in Protestantism; but it will immediately and sharply fight every attempt at saving the nation from the grip of its most deadly enemy, as its attitude towards Judaism is fixed more or less by dogma. But this involves a question without the solution of which all attempts at a German renaissance or a national revival are and will remain absurd and impossible." (pp. 144-5)

"The most believing Protestant could stand in the ranks next to the most believing Catholic, without ever having to come into the slightest conflict of conscience with his religious convictions." (p. 829)

"Positive Christianity," the Jesuit name for aggressive Catholicism in its most fascist and anti-liberal form, was adopted by Hitler's National Socialist Party as its official viewpoint and policy. Hitler quotes it in Article 24 as follows (p. 694):

"Art. 24: The Party professes the viewpoint of 'Positive Christianity.'"

He repeats the anti-Jewish arguments of "Positive Christianity" widely preached at that time throughout Germany by the Jesuit Fathers Pachtler, Overmanns, Hugger, Loeffler and Mueckermann, and in this country by Father Coughlin and his followers:

"The Jewish doctrine of Marxism rejects the aristocratic principle in nature; instead of the eternal privilege of force and strength, it places the mass of numbers and its dead-weight."

He then adds:

"Therefore, I believe that I am acting in the sense of the Almighty Creator: By warding off the Jews I am fighting for the Lord's work." (p. 84)

Because of limitations of space, this study of Hitler's references to the Cath-

olic church in Mein Kampf will be concluded in our next issue.

CATHOLIC LOBBY IN WASHINGTON

NCWC (National Catholic Welfare Conference) is perhaps the most powerful lobby in Washington. Msgr. Joseph Ready is its technical head and Mr. Montavon its lay mouthpiece. Each of its many departments is headed by a bishop.

The NCWC functions among Congressmen, before Congressional committees, and in the various departments and bureaus of the government. Among its recent achievements was the squelching in the Department of Justice of the traitorous charges against Father Coughlin and Senator David I. Walsh. It has also been trying to influence the State Department in Washington against Protestant missionary work in Latin America under pretext of Pan-American unity.

So alert is this Catholic lobby that no interest of the church—political, moral or financial—is ever neglected, not even the most trivial. A case in point was the bill H.R. 5820, for the establishment of a permanent postal rate for books. As originally drawn up under Catholic pressure, it aimed to retain the privileged rate of 1½ cents a pound, but limited to a certain type of religious books. It contained the following paragraph:

"There shall be established the following classifications: (a) Religious books which shall consist of the Bible and any other book or books used by any group, sect, system, or faith of worship manifesting a belief in the Supreme Being, love and obedience toward God, and/or to Biblical concepts."

It will be noted that this is opportunely worded in terms sufficiently

broad to apply to denominations other than Roman Catholic.

The dangers of such a bill, despite its seeming innocence and its concern for the Bible, are obvious. It would violate the Constitution by leaving it to the Post Office Department, headed by Catholics, to decide what is meant by belief in a Supreme Being and which sects adhere to such a belief. It would also leave open to interpretation a half a dozen other important points. Among these is whether it is a book or a sect that must manifest obedience toward God and other religious sentiments. But it would have secured privileged rates for millions of tons of controversial and proselyting writings put out by the Catholic church, and would have excluded factual material that refutes its fictitious claims.

Fortunately, the strategy of this Catholic lobby proved too transparent. H.R. 5820, as finally passed, provided equal book postage rates for all Americans without benefit of religious discrimination.

LUBA-LULUA BIBLE

DESPITE bombings and labor shortage in England, 3,000 Bibles for the Luba Lulua people in the heart of the Belgian Congo are on their way to them.

The American Bible Society prepared the manuscript and sent it to England three years ago for printing. Bombs destroyed the entire stock of paper reserved for the Bible, but later enough was made available for the entire edition of 3,000 copies of the Luba-Lulua Bible. The bound volumes were shipped to New York en route to the Congo.

"For the Word of God is quick and powerful and sharper than any two-edged sword." (Heb. 4:12)

WHEREIN WE REJOICE AND ARE COMFORTED

By E. KING

ALL HAVE SINNED

"For there is not a just man upon the earth, that doeth good, and sinneth not." *Eccles.* 7:20.

Jesus said: "Why callest thou me good? There is none good but one, that is, God. . ." *Matthew* 19:17.

"For all have sinned and come short of the glory of God." *Rom.* 3:23.

"For all we like sheep have gone astray: we have turned everyone to his own way: and the Lord hath laid on him [Jesus] the iniquity of us all." *Isa.* 53:6. Also see *I Corinthians* 2:14-16.

BUT SOME KNOW IT NOT AND BELIEVE THAT THEY ARE RIGHTEOUS

"If we say we have no sin, we deceive ourselves and the truth is not in us." *I John* 1:8.

"Because thou sayest, I am rich and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked." *Rev.* 3:17.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

"And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." *Matthew* 9:10-14.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and they which see might be made blind.

"And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

"Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth." *St. John* 9:39-41.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." *St. John* 8:47.

Elihu to Job, "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" *Job* 35:7.

"Therefore to him that knowest to do good and doeth it not to him it is sin." *James* 4:17. Also see *Luke* 18:9-14 and *St. John* 8:4-11.

EVEN SO, JESUS CAME TO SAVE US FROM OUR SINS

"Who then can be saved? And Jesus then looking upon them saith, With men it is impossible but not with God, for with God all things are possible." *Mark* 10:26-27.

(Jesus said) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do." *St. John* 17:3-4.

"I am come a light unto the world, that whosoever believeth on me should not abide in darkness.

"And if any man hear my words, and believe not I judge him not: for I came not to judge the world, but to save the world." *St. John* 12:46, 47.

THE WORST SINNER, IF HE BELIEVES IN JESUS CHRIST, CAN BE SAVED

At the crucifixion of Christ we find:

"And one of the malefactors which were hanged rallied on him, saying, If thou be Christ, save thyself and us.

"But the other answering, rebuked him saying, Dost thou not fear God, seeing that thou art in the same condemnation?

"And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

"And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

"And Jesus said unto him, Verily I say unto thee, Today thou shalt be with me in paradise." *Luke* 23:39-43.

"He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." *St. John* 3:18.

"For the Son of Man is not come to destroy men's lives but to save them." *Luke* 9:56.

IF HE SEARCHES FOR HIM WITH ALL HIS HEART AND SOUL

"And ye shall seek me and find me, when ye shall search for me with all your heart." *Jer.* 29:13.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." *Deut.* 4:29.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." *Luke* 11:9, 10.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" *Luke* 11:13.

FOR WE ARE SAVED BY THE GRACE OF GOD THROUGH FAITH

"For by grace are ye saved through faith and not of yourselves; it is the gift of God;

"Not of works, lest any man should boast." *Eph.* 2:8, 9.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." *Heb.* 11:6. Also verses 7-40.

"For the law was given by Moses, but grace and truth came by Jesus Christ." *St. John* 1:17.

"He that heareth my word, and believeth on him that sent me, hath everlasting life." *St. John* 5:24.

FAITH never despairs. Every calamity, every thwarted longing is a plowing of the heart, turning its sod to the sky so that something fairer may spring up and blossom. Confronted with defeat, faith still lays up unseen treasures. . . Let the circumstances be ever so horrible, to choose faith is to create.

—Helen Keller

SALAZAR FEARS DEMOCRATIC VICTORY

A REPORT from Lisbon in the *New York Times* of June 26 quoted "Dr. Antonio de Oliveira Salazar, anti-democratic Premier of Portugal," as predicting and fearing "an eventual English victory."

His fear of such an event was based on the fact that many persons, as he said, "undoubtedly planned to turn an eventual English victory into an 'ideological victory' in order to replace in former positions those principally responsible for the disorder and misery of the last twenty years." Salazar, one of the lesser Catholic dictators of Europe, is openly and officially idolized by Catholic church leaders everywhere. It is natural to expect that he does not wish a victory for Britain and the United States, because it would liberate the countries now under the heel of Fascism and establish democratic ideals all over the world.

CATHOLIC LITHUANIA

WHETHER neutral, occupied or belligerent, Catholic countries have tended toward the Axis side in this war. Lithuania, 90% Catholic, is no exception, and the effect is felt even in the United States. For instance, the Lithuanian-language paper *Darbinikas*, published semi-weekly in Boston, defended Father Coughlin and denounced the Communists for banning *Social Justice* from the mails.

On the day *Social Justice* was banned, *Darbinikas* stated editorially: "This demand of Communists and atheists is very similar to the demands of God's enemies 1942 years ago." When the Nazis invaded Russia last year, *Darbinikas'* headline read: "LITHUANIA FREED!"

THE FLYING HOUSE OF LORETO

By JAMES J. MURPHY

FANTASTIC is the word best suited to the belief of Catholics in the "Holy House of Loreto." One of the most widespread and popular of Catholic myths is the unbelievable story of how this house where the Virgin Mary lived was carried by angels from Nazareth to the town of Loreto on the east coast of Italy. It took the angels four years (from 1291 to 1295) and three successive stages to complete the moving.

The plain fact, admitted by all unbiased historians, is that historical records of Palestine tell nothing of any such house in Nazareth at any time. Moreover, the first genuine account of any such house at Loreto is dated 180 years after the "miracle" happened.¹

The *Catholic Dictionary* (p. 571) says: "The Holy House is now encased in a large imposing basilica. It has been one of the famous shrines of the Blessed Virgin from the 13th century to the present day. The Feast of the Translation of the Holy House of Loreto is celebrated on the tenth of December." A special mass and a special office in the Roman breviary were composed for the celebration of this feast in 1699. A decree of the Sacred Congregation of Rites on April 12, 1916, signed and approved by Pope Benedict XV, made observance of this feast obligatory for all the dioceses of Italy.²

¹ Stanley, *Sinai and Palestine*, pp. 444-450.

² The barbarous rendition of the name of this feast into English, "Translation of the Holy House," means the carrying or removal of the house. Such a transliteration of a Latin term into English is typical of the shiftless, Latinized English often found in Catholic devotional books.

Concerning the Holy House of Loreto, the *Catholic Encyclopedia* (XIII, 454-5) says:

"As the inscription *Hic Verbum Caro factum est* reminds us, this building is honored by Christians as the veritable cottage at Nazareth in which the Holy Family lived, and the Word became incarnate."

"That the traditions thus boldly proclaimed to the world have been fully sanctioned by the Holy See cannot for a moment remain in doubt. More than 47 popes have in various ways rendered honor to the shrine, and an immense number of Bulls and Briefs proclaim without qualification the identity of the *Santa Casa di Loreto* with the Holy House of Nazareth."

"As lately as 1894 Leo XIII in a Brief conceding various spiritual favors [indulgences] for the sixth centenary of the translation of the *Santa Casa* [Holy House] to Loreto, summed up its history in these words: 'The happy House of Nazareth is justly regarded and honored as one of the most sacred monuments of the Christian Faith.'"

"Loreto has been for centuries the scene of numerous miraculous cures."

An inscription by Pope Clement VIII at the Holy House of Loreto reads, in part, as follows:

"Do thou, pious pilgrim, here devoutly venerate the Queen of Angels and Mother of Grace, that *through her merits and intercession* thou mayest obtain from her most loving Son, who is the author of life, pardon of thy sins, health of body, and eternal joys."³

It would seem that the Catholic deities had great difficulty in deciding a permanent location for the miraculous House of Loreto. Father Phillips,

³ Phillips, Father G. E., *Loreto and the Holy House*, Benziger Bros., 1917, p. 11. *Imprimatur* of Canon Surmount, Vicar General of the Roman Catholic Archdiocese of Westminster, London, England.



AERIAL TRANSPORTATION OF THE HOUSE OF LORETO

Photograph of the famous Gubbio Fresco. It shows (1) the Virgin Mary directing the angelic moving of the house (4) from Nazareth to Tersatto and thence to Pieno and Loreto in Italy.

whose highly approved book is quoted above, says on pages 35-36:

"The joy, however, of the people of Tersatto [Italy] at possessing such a treasure was to be of but short duration; for on the 10th of December, 1294, after the house had remained there for three years, it suddenly disappeared and left no sign of whither it had gone. . . The Sovereign Pontiff, Urban V, at the request of the Frangipani and to soothe the affliction of the Tersatto people, sent through Father Boniface of Naples a picture of the Blessed Virgin painted by the hand of Saint Luke upon a cedar tablet."

Lest anyone doubt the genuineness of the House of Loreto, the Virgin Mary appeared to Alexander the Bishop of Tersatto and said to him:

"Be of good courage, my son! Know that the house which has lately been brought to your land is the same one in which I was born and brought up. Here, at the annunciation of the Archangel Gabriel, I conceived the Creator of all things. Here the Word of the Father became man. After my departure from this world, the Apostles consecrated and adorned it, frequently celebrating mass there. The altar, which was brought with the house, was consecrated by Peter, Prince of the Apostles. The image of the crucifix was placed there by the same Apostles. The cedar statue is an image of myself made by Luke the Evangelist."⁴

It is interesting to note that the Jesuits, who excel in remaking history to suit their purposes, are the historical sponsors of this myth of Loreto. Jesuit Father Horace Torsellini is "the Father of the History of Loreto."⁵ Jesuit Father Price and other members of the order popularized Torsellini's work.

Saint Ignatius Loyola, founder of the Jesuits, was a devotee of this shrine and no doubt realized the advantages to be gained by popularizing this Italian folk story. Countless other canonized

saints venerated this shrine and spread devotion to it. Outstanding among them are Saint Charles Borromeo, Saint Francis of Sales and one of the late Doctors of the Church, Saint Alphonsus Ligouri.⁶

One of the more intelligent and conscientious historians of the Catholic church dared to question the truth of this legend of Loreto. He was M. Chevalier, a Frenchman. Pope Pius X made no secret of his displeasure at Chevalier's research and findings.⁷

Father Thurston, writing in the *Catholic Encyclopedia* on this question largely for the benefit of non-Catholic readers, is forced to give considerable credit to Chevalier. He in turn, however, is severely criticized for his "very half-hearted defence" of Loreto by Father Phillips in his above-quoted book which represents the approved stand of Vatican authorities.

Professional defenders of Catholic doctrine, like the half-liberal Herbert Thurston, attempt at times to confuse the non-Catholic reader by glossing over the universal Catholic belief in the House of Loreto. They say that it has not been infallibly defined and that therefore Catholics do not have to believe it. They overlook the fact that Catholics do believe it and that they believe in it because the church has taught them to do so. These church-defenders dodge the fact that the pope has defined nothing *ex cathedra* since he was granted the power of infallibility in 1870. They also by-pass the even more important fact that what is taught throughout the church as a matter of everyday belief does not need to be "defined" by pope or council in order to be infallible; it becomes infallible by the "ordinary teaching

⁴ *Ibid.* p. 33.

⁵ Northcote, Father J. Spencer, *Celebrated Sanctuaries of the Madonna*, p. 90.

⁶ *Catholic Encyclopedia*, XIII, 455.

⁷ Phillips, Father G. E., *op. cit.*, p. 6.

power of the Church," (*infallible per magisterium ordinarium Ecclesiae*).⁸

If one will face the simple facts, it is easy to see that popular devotions are much more a matter of deep Catholic belief than are abstract theological dogmas which the great mass of people never heard of and could not understand, if they did.

By repeated sermons and a deluge of devotional literature, popular myths and superstitious practices are drilled into the Catholic masses with all the power and prestige of the "infallible" church. A case in point is Father Phillips' plea for belief in the House of Loreto, on page 3 of his book quoted above:

"When, therefore, in a case such as that before us we find Pontiff after Pontiff encouraging in every way the belief in this miraculous translation—whilst the same belief, moreover, has been rapturously adopted by a host of Saints, including even Doctors of the Church—it seems impossible to think that an error could have been allowed by God to receive such authoritative sanction."

He quotes Cardinal Newman's belief in Loreto:

"If you ask me why I believe, it is because *everyone* believes it at Rome. . . I believe it, then, as I believe that there is a new planet called Neptune, or that chloroform destroys the sense of pain."⁹

Commenting on this childlike belief of Newman, Father Phillips concludes (p. 3):

"Many, however, we feel sure, will agree with us in thinking that, in thus following the *Catholic instinct* which he had imbibed so strongly with the faith, and in quietly accepting the pronouncements of the Pontiffs, Newman was really following much safer guidance than any that the modern criticism could have

offered. . . It was the Cardinal's belief, as his same biographer admits (II, 227), 'that the *pietas fidei* [devotion of faith] should prompt to internal submission beyond the sphere covered by strictly infallible decisions;' and it must indeed be evident that our belief in God's guidance of the Holy See cannot be restricted to occasions as comparatively rare as those indicated in the Vatican Decree" [of papal infallibility.]

It is by such fantastic, man-made beliefs as this that Roman Catholic people are kept from the true knowledge of what Christianity really means. Under a veritable mountain of such superstitious rubbish the gem of faith in Jesus Christ as the sole saviour of mankind is hidden from their sight.

ANTIDOTE



In the Bible men have always found the antidote for doubt, discouragement, fear, and dejection of spirit.

Subscribe to The Converted Catholic Magazine for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

⁸ See THE CONVERTED CATHOLIC MAGAZINE, December 1941, pp. 262-265.

⁹ *Life of Cardinal Newman* by Wilfred Ward, I, 193; cf. I, 198.

WHY SHOULD PRIESTS BE EXEMPT FROM CIVIL LAW?

By L. H. LEHMANN

AMONG the many individuals indicted since Pearl Harbor for sedition and traitorous conduct against the Government of the United States, the name of Father Coughlin has so far been conspicuous by its absence. His *Social Justice* mouth-piece was banned last April as one of the most seditious of pro-Axis, un-American, Jew-hating journals. Moreover, Coughlin voluntarily went on record as being solely and personally responsible for its policies and utterances before and after our entry into the present war.

Even after *Social Justice* was banned from the mails, Father Coughlin intended to print it and distribute it without using the mails. His plan was thwarted only by the refusal of printers to handle his material. This, however, did not stop his activities. Shortly afterwards, the diocesan paper of his Detroit diocese announced that he was to start a school this fall to train Catholic boys for future activities in South America. At a "Christian Front" meeting this past June, Father Edward Brophy, a Brooklyn priest, said: "The days are coming when this country will need a Coughlin, and need him badly. We must get strong and keep organized for that day."

Several reliable reports from different sources in Washington concurred last May in stating that Attorney General Biddle of the Department of Justice made an offer to Catholic church authorities that he would squelch proceedings against Coughlin if the church would confine him to a monastery for the duration of the war. Whether the

Catholic hierarchy made such an agreement is a secret known only to them. At any rate Attorney General Biddle did what would have been his part by not bringing Coughlin and his "Christian Front" conspirators before the Grand Jury for indictment. Even if the Catholic church promised to confine Coughlin to a monastery, there is not the slightest reason for thinking that it meant to do so or that it ever will.

Unless then Attorney General Biddle reverses himself in the unforeseeable future, it seems evident that the civil law of democratic America has given way in this country to the canon law of the Roman Catholic church, which in Canon 2334 threatens dire penalties against anyone who dares to indict any priest or member of a religious order for any offence, civil or criminal. This "immunity of the clergy" holds equally good of public immorality, sedition, treason or any other crime. (Cf. canons 118-123; 1553.)

Canon 2334 reads as follows:

"Excommunication reserved to the Holy See in a special manner [*latae sententiae*] is visited *ipso facto* upon the following:

- 1° those who issue laws, mandates, or decrees against the liberty and rights of the Church;
- 2° those who either directly or indirectly impede the exercise of ecclesiastical jurisdiction in the internal or external forum, having recourse for that purpose to any lay authority."

Commenting on canon 2334, Father Woywod, the authoritative American canonist, says:

"This prohibition and penalty completes the protest of the Church against all interference of the civil powers with the freedom and rights of the Church. This canon punishes the civil authorities who abuse their power against the Church and those who request the civil authorities to interfere with the jurisdiction of the Church."¹

In the recent Coughlin sedition case, the New York newspaper *PM* and others proposed that Coughlin be indicted, not as a *priest*, but as a *seditionist citizen* of the United States. They added that this would free the church of all blame and responsibility for the crimes of Coughlin. This proposal was made in good faith. It was also made in ignorance of the fact that Coughlin was doing what his superiors wanted him to do, otherwise they would have silenced him. It was likewise made in ignorance of the canon law of the Roman Catholic church, which protects its priests and prelates from indictment by the civil law when they are guilty of crime, even when they are guilty of plotting the destruction of the State itself.

The Roman Catholic church teaches that a *priest must always be treated as a priest, never as a mere man or ordinary citizen*. It teaches that a priest is *alter Christus*, "a second Christ," who is not subject to civil law like ordinary mortals. It prescribes that priests must not be tried for any crime whatsoever, except within the secrecy of its own ecclesiastical "courts." Anyone who even attempts to bring a priest before a civil court commits a heinous sacrilege by violating his "sacred person."²

Previous to the publication of the new code of canon law in 1918, Pope

Pius X, in 1910, made it clear in a *Motu Proprio* of October 9, that excommunication is incurred not only by legislators and public persons, but also by "private individuals who, by appealing to a lay judge, or bringing an action before the latter, may compel the lay judge to bring a member of the clergy before his tribunal." He then continued as follows:

"The meaning of this section has been repeatedly declared by the Congregation of the Holy Office of the Inquisition. But now in these times of injustice, when so little regard is paid to the immunity of ecclesiastics that not only clerics and priests, but also bishops and even their Eminences the cardinals, are brought before a court of laymen, the case imperatively demands from Us that by the severity of the punishment, We keep to their duty those men who are not deterred from an act of such sacrilege by the gravity of their offence. Therefore, We, of our own motion [*motu proprio*] do order and decree as follows:

EXCOMMUNICATION

"All private individuals, whether of the laity or in holy orders, men or women, who summon to a tribunal of lay judges, ecclesiastical persons, whatever the nature of the case, criminal or civil, without permission of ecclesiastical authorities, and constrain them to attend publicly in these courts—all such private individuals incur excommunication at the hands of the Roman Pontiff.

"Moreover, it is Our will and pleasure that what has been ordered by this decree be established and ratified notwithstanding anything whatsoever to the contrary.

"Given at Rome at St. Peter's, on the 9th day of the month of October, in the ninth year of Our Pontificate.

POPE PIUS X."

This immunity of the clergy of the Roman Catholic church includes also a claim for exemption of all clerics and their possessions from payment of taxes, as well as a prohibition against any investigation of convents and mon-

¹ Rev. S. Woywod, O.F.M., LL.B., *A Practical Commentary on Canon Law*, Vol. II, p. 483.

² Cf. canons 119 and 2334.

asteries by the civil authorities. The enforcement of this immunity of priests resulted in the past in the demoralization of society and the corruption of the human conscience. It can never be reconciled with the conduct of democratic government, which grants complete religious freedom to clergymen of all religions but requires equal responsibility of them before the law as of all other citizens.²

² Yet the Roman Catholic doctrine of Immunity of the Clergy was adopted at the Council of Baltimore, presided over by Bishop Spalding, October 7-21, 1874.

PAPAL PROTEST TO VICHY DENIED

Zurich, Aug. 18. (JTA)—The Berlin radio, broadcasting in English, today denied that the Papal Nuncio, Valerio Valeri, had protested to Marshal Pétain against the mistreatment of Jews in France.

"The report of the protest was based on a request the Nuncio has made for certain facilities in a special case," the Nazi broadcast stated. It added that the recent visit of Gaston Henry-Haye, the French ambassador in Washington, to Under-Secretary of State Sumner Welles was for the purpose of reiterating the denial.

"THE CRITICS OF DEMOCRACY have the easiest of tasks in demonstrating its inefficiency. But there is something even more important than efficiency and expediency, namely, justice. And democracy is the only social order that is admissible, because it is the only one consistent with justice. The moral consideration is supreme."

—Robert Briffault

On the Lookout

By JAMES J. MURPHY

PAPAL PRELATE DEPORTS JEWS

RIGHT REVEREND Joseph Tiso is Hitler's puppet-President of Slovakia. He was recently commended by the Nazi government for his ruthless liquidation of Jews. Pius XI honored Father Tiso by making him a Papal Chamberlain and member of the papal household.

According to the *Jewish Telegraphic Agency News* of August 18, Msgr. Tiso chose a Catholic church meeting in Holitch to declare that in deporting Jews "Slovakia is acting in accordance with the Lord God's command." He added, "Slovakia wanted at last to be rid of its eternal enemies and in doing so acted in a primitive Christian way. We would be very badly off if we had not rid ourselves of this element harming the state."

The Vatican court and the pope have concurred in their silent approval of all that Msgr. Tiso has said and done to Nazify both church and state in Slovakia.

* * *

FREEDOM OF THE PRESS

ATTACKS on the freedom of the press by the Roman Catholic church are no novelty. They are both frequent and bitter. The latest publication to fall victim to such an attack was the *New York Post* which was described as "nefarious" and "filthy," because of its account of Senator David I. Walsh's reported visits to a Brooklyn "house of degradation" that served as a Nazi "spy-nest."

Even when the scandal was at its height, Senator Walsh, leading Catholic layman, refused to meet his accuser, Gustave Beekman, face to face. Neither has he dared to sue the *New York Post* for libel. The Jesuits have recently attempted to disinfect the Walsh scandal by having their Niagara University confer another doctorate on the isolationist Senator.

The Supreme Board of Directors of the Knights of Columbus invoked a boycott of

the New York *Post*, when it met in Milwaukee last July. The New York newspaper PM of July 26 synopsized this resolution as follows: "It called upon the Department of Justice to 'prosecute the perpetrators of this scandalous accusation'; asked postal authorities to 'refuse further facilities' to the *Post*; urged that the newspaper's commentator be barred from the air; called upon members of the society, their families and friends, to refrain from purchasing or reading the *Post*; urged advertisers 'to consider' whether their ads should not be discontinued in the *Post*."

The New York *Post* at no time mentioned the religion of Senator Walsh. Its editor, Mr. Thackery, called attention to this fact in his reply to the Knights of Columbus' resolution, saying that the Knights had injected a religious issue where none existed. He might well have added that this self-defense of the Catholic church reminded him of the story of the thief that loudly proclaimed his innocence before he had even been accused.

* * *

CLERICO-FASCISTS IN AMERICA

U. S. AMBASSADOR to Mexico, George S. Messersmith, recently cautioned "those who still believe in various parts of the world that the Nazi party is the savior of the Catholic church." It could happen, as the Ambassador implies, (N. Y. *Times*, August 2) that Hitler after a world victory might turn on the Catholic church. The fact remains, however, that the Catholic hierarchy as a whole throughout the world disregards this possibility and continues to work for a Nazi victory.

Catholic cooperation with the Nazi spy system is largely accomplished through the Spanish Falange, whose identity with Catholicism was publicly proclaimed by the Bishop of Madrid earlier in the year. (See our issue of last April, p. 99.) Elsewhere in this current issue, on page 201, is given the account of three Catholic priests, members of the Falange, disguised as laymen, who were seized as spies in Havana. Speaking of Catholic-Fascist agitation in the Central American republic of Costa Rica for the repeal of laws prohibiting the entry of members of religious orders into the country, the New York *Times* of August 3 says: "Newspapers with a pro-democracies policy declared that repeal of the law would open the doors to 'foreign friars

[priests] who are servants of Generalissimo Franco of Spain and of agents of totalitarianism.'"

Even Catholic reporter Arnaldo Cortesi cabled to the New York *Times* of June 28 from Buenos Aires: "Many factors are making Argentinians disinclined to abandon their middle-of-the-road attitude toward the war. . . Nor can it be overlooked that there are some Catholic influences at work, chiefly through the Spanish Falangists."

A special dispatch to the New York *Post* by Joseph H. Baird in its issue of August 15 indicates the strong Fascist influence in the Catholic church of all Latin America. He significantly stresses, however, that the Nazi-controlled Falange had penetrated the United States and is aided by the clergy. He says in part: "Authoritative sources declare that the Falange already has more than 100,000 followers in this country, with groups in New York, Chicago, some Ohio cities and the Southwest. . . Meanwhile the Falangists, often aided by Fascist sympathizers among the clergy, pass along Nazi inspectors and assist couriers bringing the latest High Command orders for these inspectors."

* * *

MIRACLES FOR SALE

STIGMATICS are people who have the physical wounds of our Lord miraculously impressed on their body, according to Catholic belief.

The following account of a stigmatic is taken from a dispatch sent by the United Press from Buenos Aires. It was printed on April 4, 1941 in the newspaper *El Universal*:

"While a fervid multitude, estimated to number around 10,000 persons, milled about the home of Victoria Slanchia, the woman who for five consecutive years fainted on Holy Thursday and bled from the hands, feet and ankles, she recovered consciousness one day before she usually did.

"When the woman was examined by three doctors, they discovered some wounds in the palate which she had inflicted on herself in order to obtain blood which she smeared on her face and hands. The doctors classified her as a psychopathic case of religious tendencies.

"The police intervened and made an investigation, explaining that Victoria has been selling her services as a quack on

the basis of the curative power of her 'miraculous bleedings' which had been occurring in the course of the last five years."

* * *

MENTAL RESERVATION

CATHOLIC MISSIONARIES in China from Maryknoll, New York, are evidently not hindered in their work by the Japanese authorities. The following excerpt is from a letter of one of these American Catholics in China, Father McGinn, which appeared in the New York Times of July 13:

"Almost 150 of us Maryknollers on the China Mainland are beside ourselves with work."

The same account also relates the following about a Catholic priest in China:

"Father Feeney had bluff and daring and on the strength of it got out of Hong Kong. He went before the Japanese and explained calmly and convincingly that while he was an American citizen [as his passport disclosed], he was of Irish descent and that Ireland was not at war with the Axis. Several of the Irish Jesuits had previously been freed, and Father Maurice Feeney was likewise given a pass."

* * *

THE 'DEAD HAND' OF THE CHURCH

CONVENTS and monasteries in Spain were given the right on May 11 to force all owners of lands and farms to sell them back to the church organizations if at any time they ever belonged to them. This is the latest fruit of the clerico-fascist partnership in Franco Spain. Details of the forced sales, which undoubtedly will play into church hands, were not revealed by the cabinet. The New York Herald-Tribune of May 13 reads in part as follows:

"Details of the law, passed at last night's cabinet meeting, were not disclosed but the title and lands and farms near monasteries and convents which once belonged to those institutions were subject to forced sale on the same basis as lands required by the state for public purposes.

"This law harks back to one of Spain's most violently discussed issues more than a century ago, during the First Carlist wars. The government at that time raised a war fund by the sale of many lands of convents and monasteries, most of the property falling into the

hands of the so-called new-rich aristocracy. By the new law, these lands may now be regained by their former owners."

What the above dispatch does not emphasize but attempts to conceal is that large unused estates of wealthy monasteries, broken up during the republican regime so that the impoverished peasants could earn enough to keep alive, will now return to the monasteries and non-production—they will be returned to what is known as "the dead hand of the church."

* * *

SUPERSTITION IN THE AIR

SUPERSTITION is superstition and doesn't make fine distinctions between a Saint Christopher medal and a rabbit's foot. The following excerpt is taken from an article written by an American in the Canadian Air Force published in the New York Times of June 28:

"I'm the only Roman Catholic in my crew and I always wear my St. Christopher medal. So as we stand there my pals ask me, 'Have you got him with you?'"

"'Yes,' I say. 'And did you get your good-luck shirt back from the laundry in time for this trip?' ... Like the rest of us, Keith has his own particular fetish. In addition to having some good-luck pieces he never fails to make a certain mark on the port landing wheel."

* * *

DEATH OF TAMMANY BOSS

EAST SIDE NEW YORK was represented in Congress for twenty-four years by Christopher D. Sullivan who died last August. In his obituary notice the New York Times of Aug. 6 said: "So far as the record shows, during his long career in the House Mr. Sullivan never made a speech. But he was always active in obtaining patronage for members of the Hall."

Mr. Sullivan was a graduate of St. James' Parochial School and St. Mary's Academy. After many years in Congress, he became chief of Tammany Hall in 1937. He was forced to retire a year ago after Mayor LaGuardia's re-election. The Times says of him his "only other interest outside of politics was horse-racing."

CATHOLIC REXISM REVIVED

REXISM is a name coined from Pius XI's slogan "Christ the King," *Christus Rex*, which, in turn, was the battle-cry of Franco's fascists in their revolt against the legitimate government of Spain. Rexism was the name under which fascism went in Belgium previous to the war. Its founder was Léon Degrelle, Jesuit-trained rabble-rouser, friend and admirer of Hitler.

Recent reports from Europe indicate that Hitler is interested in getting Belgians to form a puppet government under the leadership of Léon Degrelle of the Rexist party. Belgium is counted as a Catholic country, and its Catholic king, Leopold, is not regarded as a friend of the United Nations. Unlike the Protestant heads of Norway, Holland, Czechoslovakia and the Orthodox kings of Greece and Yugoslavia, who set up anti-Nazi governments in exile, King Leopold, as far as he was concerned, surrendered himself and his country into the hands of his victors.

Rexist Degrelle is a hand-picked example of the Catholic fascist. From his aims and ideas one can see what the Catholic church planned to attain through its cooperation in the Nazi-fascist "new order." The Rexist movement, more explicitly than any other, was designed to establish the role to be played by the Catholic church in the Nazi-fascist world. With the advice of the Roman Catholic hierarchy, Degrelle made use of Pius XI's experience and gains in his cooperation with Mussolini in the rape of Ethiopia and with Franco in the overthrow of the Republic of Spain. These were of great help in determining the ideal set-up for the church in its new alignment with fascism against democracy.

The foremost of these Rexist principles was the elimination of Catholic political parties. To Protestant Americans who think along straight

lines this would seem to be a withdrawal of the pope from the politics of Belgium. Such, however, was not the purpose nor the result of this move. It deprived the laity, the Catholic people, of a voice in church politics but put the Vatican and its Belgian hierarchy into politics more deeply than ever. It made the government of the Catholic church more centralized and fascist than be-



LÉON DEGRELLE

Leader of the Belgian Catholic
Rexist Party

fore, by concentrating all power of negotiation in the hands of the pope. This was just what Hitler wanted and explicitly advised in *Mein Kampf*.¹ In this book, the blueprint of Nazism, he laid down that the proper *Weltanschauung* or philosophy, for the church as for the state, is that it must be "intolerant, and cannot be content with the role of a 'party among others,' but it demands dictatorially that it be acknowledged exclusively and completely, and that the entire public life be completely readjusted according to its own

¹ cf. p. 675 op. cit.

views."²

A further reason why the Vatican cooperated with Mussolini and Hitler in abolishing Catholic political parties was the fact, as Hitler himself indicates in *Mein Kampf*, that Catholic political parties, such as the Center Party and the Bavarian People's Party, had become too liberal and democratic.

Léon Degrelle according to his principles, approved by Hitler and the Vatican, called for the dissolution of the Catholic Party in Belgium and the incorporation of all Catholic political aspirations in his Rexist party. He made clear that this would not only help defend the church but would also "take the whole religious question out of politics" by substituting for Catholic political parties made up of the people a concordat between the Vatican and the fascist State.

The following official declaration of Degrelle's Rexist party emphasizes the fascist leadership principle in the regulation of church affairs:

"All Catholic parties are the result of a fixed historical situation, and have advantages and disadvantages for the church. When these historical situations cease to exist, Catholic parties lose their reason for existence. This applies equally to the Catholic Party in Belgium. Up till now differing opinions could be had as to their usefulness and their right to existence. Today, however, they are anachronisms, and they should be suppressed as were the Center Party in Germany and the Popular Party in Italy.

"The Catholic Party did not understand the new 'historic mission;' the confessional movement did not transform itself into a national movement. Because of these deficiencies it had to disappear like all other parties. The Rexist Party will now take up the defense of Catholic and ecclesiastical interests. It does not only

intend to defend the church, but also to take the whole religious question out of politics. It will effect this by means of the Constitutional guarantee of the rights of the Catholic church and by drawing up a concordat to regulate the relations between the State and the church."

Here can be seen the real policy of the Catholic church's "new historic mission" in alliance with Nazi-fascist dictators, namely, *to identify itself with a national movement, and to make itself one with the only party representing the nation as a whole.* This, too, is the essence of *Catholic Action*, a new fascist technique in Catholic church policy adopted by the late Pius XI when fascism was beginning to formulate its principles and methods in the 1920's.⁴

² Cf. *Vaterland*, Lucerne, Aug. 14, 1936.

⁴ See also "*L'Europe Tragique*" of the noted French Catholic historian, Gonzague de Reynold, p. 333; also *THE CONVERTED CATHOLIC Magazine* of April 1941, "Rexism and Catholic Action," pp. 95-97.

A BERLIN radio broadcast heard in Zurich, Switzerland, July 21, announced that a ghetto area for Jews has been established in Bulgaria. It further stated that Bulgarian Jews will be required to wear "a red circle on the left side of their clothing;" businesses in which Jews retain an interest will be similarly marked.

Of interest is the added explanation given by this Berlin broadcast to justify this marking of Jews. "This badge," it declared, "was first assigned to Jews by a [Catholic] church assembly at Offen, Germany, in the year 1279."

ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

² Among his numerous references to intolerance see pages 120, 128, 147, 149, 150, 675-6; in the complete, unexpurgated edition of Reynal and Hitchcock.

A Statement Concerning the U S O

By Protestant Ministers of Fayetteville, N. C.

The Protestant Ministers of Fayetteville are often asked to express themselves concerning the organization and operation of the United Service Organizations in Fayetteville, North Carolina. In answer to these requests, we have prepared the following statement:

First, the United Service Organization, composed of the YWCA, YMCA, the National Catholic Community Service, the Jewish Welfare Board, the Salvation Army, and the Traveler's Aid Society, are putting on a social and recreational program for the soldiers in Fayetteville, using three government constructed buildings and three rented halls.

A social and recreational program is needed to help the soldier maintain morale and to offset the vice rackets that bid for his time and money. We commend these organizations for their work in this specific field.

Second, when the 14,000,000 dollars was raised last year for the U. S. O., we were led to believe that the money would be used in a united recreational program, and not to promote the work of any particular religious group. The YMCA and the National Catholic Community Service have about the same number of clubs under their management, with a much smaller number assigned to the other agencies. As a matter of fact, 35% of the total number of U. S. O. clubs in the South are operated by the National Catholic Community Service.

The objectionable and unfortunate part of this is that much of the money turned over to the National Catholic Community Service from the U. S. O. treasury has been used by them to carry on work in Catholic churches, Catholic parish houses, and parochial schools. That these clubs in Catholic churches have been called U. S. O. clubs does not alter the facts.

All of these clubs in Catholic churches are under the management of Catholic secretaries and staffs, whose salaries are paid by the U. S. O. The U. S. O. pays the local Catholic church rentals for the use of these properties, and in some cases has paid for the repairs of these properties. In addition to this, the operating budgets come from U. S. O. funds. Twenty-one out of thirty-seven clubs under Catholic management in Alabama, Tennessee, Mississippi, Georgia, and North and South Carolina occupy Catholic property and are staffed and financed out of U. S. O. funds. We do not know how many more there are in the other forty-two states.

There are not any U. S. O. rentals in any active Protestant church in America. Every Protestant church that is carrying on work in service for the enlisted men is raising its own funds for that purpose in addition to the gifts of its members to the U. S. O. The Catholic church has the right to carry on its own soldier work in as many parish houses as it desires. But we protest emphatically against that work being paid for out of U. S. O. funds. We protest against any rentals for U. S. O. clubs in property owned by any denomination.

Third, while recognizing the social and recreational work of the U. S. O., we believe that the soldier has a spiritual need. The chaplains are doing a fine work in meeting this need within the camp, but the men miss their churches. They need the help and counsel of the leaders of our churches near the camp. Much more could be done for the men through the churches adjacent to the camp, if funds were available.

Therefore, in addition to their gifts to the U. S. O., we urge our people to give through their own denominational agencies money that can be used through their own denominational agencies operating in camp communities.

- Signed:

JOHN M. ALEXANDER
Pastor, First Presbyterian church
Pres. Ministerial Association
R. E. BROWN
Pastor, First Methodist church
W. PERRY CROUCH
Pastor, First Baptist church

W. TATE YOUNG
Minister, St. John's Episcopal church
GEORGE W. LINGLE
Pastor, Lutheran church
W. TED JONES
Pastor, Highland Presbyterian church
EDWIN F. PERRY
Pastor, Immanuel Baptist church.

[Italics ours—Editor.]

About Books

THE CATHOLIC PATTERN, by Thomas F. Woodlock, N. Y. Simon & Schuster, xxxii & 201 pages. Price \$2.00.

THE AUTHOR of this book is a noted Catholic apologist and Wall Street business man, sometime director of the boards of two railroads. He was born in Ireland, was educated by the Jesuits in England, and is the brother of a well-known Jesuit priest of the same name. He would be styled in Europe a "lay Jesuit." He still writes a column for the *Wall Street Journal* into which he injects many of his Catholic ideas.

Though a layman, he is well versed in the fine points of Roman Catholic theology and metaphysics, and he employs both to sustain his thesis, first, that Roman Catholicism is the only hope of the world; and second, that the Protestant Reformation is "the root of the root of the de-religionization of modern society and modern culture" (p. 123). He further proves, to his own satisfaction, that all that has gone into the making of the American way of life—"the Renaissance idea of the liberty of thought, the Reformation ideal of liberty of conscience, the individualistic ideal of economic liberty, and the romantic ideal of liberty of feeling and conduct"—have led the world astray and must now be abolished. Furthermore, he holds that world conditions must be restored to what they were when Europe was "Catholic in creed and cult as well as in code" (law), when the "hegemony [overlordship] of the Church was accepted as self-evident." All of which coincides with the plans of the Nazi-fascist dictators for their "new order."

The first half of the book is devoted to a descriptive analysis of Roman Catholicism as a religion. It has the usual foundation of Jesuit metaphysical sophistries on which is built Catholicism's distorted view of Christian doctrine and ethics. Bible teaching does not enter into it. For instance, the author holds that "Faith in Our Lord means faith and membership in His [Catholic] Church" (p. 49); that man's Redemption by "the action of Divine grace," can only be accomplished "through the Church and the Sacraments."

All is groundless assumption and very poor consolation for anyone seeking the truth about the Christian way of salvation. Man would indeed be lost forever if his only hope of redemption is as Mr. Woodlock explains it, according to the metaphysical pattern of Roman Catholic theology. Since when was anyone ever saved by metaphysics?

In the second half of his book, Mr. Woodlock explains the Catholic pattern for the cure of social and economic ills. It is based upon the universal acceptance of what he calls "definite and dogmatic Catholicism," since he attributes all the world's ills to its "apostasy from Catholicism." He rejects the United Nations' plan for a world-wide democracy. In like manner he recently devoted his column in the *Wall Street Journal* to a condemnation of such a plan admirably outlined some time ago by fifteen distinguished university professors in a book entitled "The City of Man," wherein a structure of society is visioned which would "breathe the spirit of the New Testament" and be sustained by "the religion of the Holy Ghost" (See THE CONVERTED CATHOLIC MAGAZINE for March 1941, pp. 84-5). Mr. Woodlock ridicules all this, and recommends instead the "century-old Vatican pronouncements such as *Mirari Vos* of Gregory XVI and others of similar import." It is interesting and significant to note that he calls attention to the fact that papal encyclicals in our time, which make "front page news," are no different from Pope Gregory's *Mirari Vos*, an encyclical that out-Hitlers Hitler in condemnation of everything liberal and democratic, and in which religious liberty is called "insanity."

This book is worth reading by those who want to convince themselves how foreign official Catholic ideas are to our humane and progressive way of thinking, and how close it is to the ideology of Nazism and Fascism. Catholics will be told about this book, but few will read it. It will probably be chosen by the Catholic Book-of-the-Month Club and will be pointed to with pride by Catholics as a masterpiece of erudition. Since Mr. Woodlock wrote "The Catholic Pattern" at the express invitation of the publishers, it is to be hoped that they will likewise invite a competent Protestant to write on "The Protestant Pattern."

L. H. L.

CHRIST'S MISSION NOTES

REFORMATION RALLY

SUNDAY, October 25 of this year, will mark the 425th anniversary of the Protestant Reformation. On that day six converted Catholic priests from Christ's Mission will speak in as many churches in Philadelphia at the morning services. In the afternoon they will meet together at a joint rally.

The Federation of Churches in Philadelphia will also celebrate the event at a mass meeting the following day, October 26.

CONGRATULATIONS to Attorney John Mazzel, member of the Board of Trustees of Christ's Mission, on his marriage June 5, 1942, to Miss Esther Anderson. The ceremony was performed by Rev. Dr. Millard Robinson, General Secretary of the N. Y. Bible Society.

FIRST "JEW-FREE COUNTRY"

SLOVAKIA, which has as its puppet-dictator a Roman Catholic priest and monsignor, the Rt. Rev. Joseph Tiso, now boasts that it soon will be Europe's first "Jew-free country." A United Press report from London of June 25 stated that Slovakia had already deported half of its estimated 100,000 Jews to ghettos in occupied Poland and Russia. It is said to have "out-Hitlered Hitler" in its persecution of the Jews.

The report also stated that many Jews had escaped from Slovakia to Hungary, another Catholic country, and that the Hungarian police uncovered "a big-scale racket" of selling baptismal certificates to refugee Jews there. It added that Catholic priests were involved in this fraud.

THE EDITOR'S MAILBAG

SUBSCRIPTION RENEWALS

INCREASING COSTS make it impossible to continue your subscription after month of expiration.

Look for ADVANCE notice of expiration each month in box on the last page. Be prompt in renewing—save us time and money.

SCAPULAR 'SLAVATION'

COMMENTING on the item in our September issue on "Scapular Salvation," a reader, by an inadvertent yet appropriate "slip of the typewriter," wrote:

"I am glad you attracted attention to the un-Christian Catholic belief in Scapular Slavation. The picture of souls tormented in a lake of fire reaching up from the flames to grasp the scapular to save them from purgatory is monstrous. . . I am happy to discover that not a few Catholics in America seem to disbelieve in the existence of purgatory. It is a denial of salvation by Christ."

It is truly not salvation, but "slavation."

* * *

FROM A LIBRARIAN

"I have had to fight Catholic censorship of books in our library almost continually. The President of our Library Board was formerly a Protestant who never allowed her religion to interfere with her pocketbook, and was willing to tolerate the aggression of the Roman Catholic church because they were good customers of her private business. Recently she has been replaced by another woman who is more alive to the situation and who is working with me to combat them wherever and whenever we can. In fact, the majority of the Board at present realizes the danger, and I am doing my best to keep the issue before them.

"At the last election the Catholic church authorities succeeded in having one of their members elected to the Library Board. So we have our hands full with this uncouth woman, who is the type who would rather fight than anything else. But we are all prepared to defend our library from their attempts at censorship, or using it as a channel for their propaganda."

THINKS WE ARE 'FAKES'

"You are not really Catholics, you are the bitterest A. P. A.'s living. But should I be wrong I hope from the bottom of my heart that you will repent of your mischief. For if you are apostates of the True Religion, then God have mercy on you, for you are doomed to suffer horribly in *Hell* for all eternity, time never ending!"

—"One Who Prays For You."

Why pray for us if we are already doomed?

* * *

IN BEANTOWN

"All of our circle in Boston feel that your magazine is doing a magnificent job, out of all proportion to the financial means at your disposal. Here in Boston, and in other cities where the hierarchy has a hold on politicians and an influence on the press, this work is very useful. We know that the church parades under false colors, and that while it claims to believe in democracy, it is at heart totalitarian and reactionary. Its effect on society on the whole may truthfully be said to be immoral and anti-social . . . Your magazine excels anything I have seen on the Roman Catholic church."

—D. L., Boston, Mass.

(Former Catholic business man)

* * *

GRATEFUL MINISTER

"I WISH to thank you and the friend who has so kindly offered to subscribe to your magazine for me. This summer I visited many places in Illinois and Iowa where there are many French families. Many are listening to the Gospel message that gives life eternal.

Yours in the Blessed Hope,

—Rev. A. B., Chicago, Ill."

* * *

GODSPEED

"Let me take this opportunity of wishing you Godspeed in your great though difficult undertaking of arousing Protestants and evangelizing Roman Catholics.

"I was talking to a physician recently and he said he always deplored controversy, and held that nothing was gained by fighting Roman Catholicism. I gave him my opinion that if this were true, then we might as well sit down and fold our arms and let the devil have his own way in everything. Such an attitude of appeasement would be disastrous."

—J. B., Wheatley, Ont.

BEST IN NO. AMERICA

"I enjoy reading your exceptionally splendid paper. I sometimes read every line of it twice and get spiritual blessing and help on every page. I believe it is by far the best magazine published in your field of endeavor in North America.

"God forbid that I should neglect at any time to pray regularly for you and your very zealous defenders of the Faith. Your fearless stand for the truth is simply marvelous, and your exposure of the deadly errors of the church of Rome is a tremendous inspiration and help to us Protestants. May our Blessed Lord prosper you and sustain you in all things!"

—H. P. W., Toronto, Canada

* * *

REGRETFUL

"Please discontinue sending me your magazine till my business builds up again. I have enjoyed reading it and have always passed my copies around to others. Your May issue fell into the hands of a staunch Catholic, a firm believer in Father Coughlin. He cursed you fellows out and out and said "They never were Catholic priests, because 'once a Catholic always a Catholic.' I found him very amusing."

—C. B., Harrisburg, Pa.

* * *

IN SAN FRANCISCO

"I CERTAINLY enjoy hearing from you and learning how a magazine editor's sanctum functions. If only many more of your readers could get a picture of the big job to be done, I am sure they would do better on hustling in those recently-requested subscriptions. . . You are undoubtedly doing some of the most vital and valuable work in the country.

"Our mayor here in S. F. is a Catholic, and does or says nothing that is not in accord with the Archbishop's instructions to the faithful. All but two or three of the Board of Supervisors are 'papal subjects' also—the minority consists of a couple of Protestants (one a Mason) and a lone Jew."

—M. E. B., San Francisco, Cal.



